

التفسير المنهجي
(جزء عم)

Methodical
Interpretation of the
Noble Qur'ān
Part 30



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DARUSSALAM

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Lesson One

Sūrah An-Naba' (4)

Section One

عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبَاِ الْعَظِيمِ (٢) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (٣) كَلَّا سَيَعْلَمُونَ (٤) كَلَّا سَيَعْلَمُونَ (٥) اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا (٦) وَالْجِبَالَ اَوْتَادًا (٧) وَخَلَقْنَاكُمْ اَزْوَاجًا (٨) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩) وَجَعَلْنَا اَيْلًا لِّبَاسًا (١٠) وَجَعَلْنَا النَّهَارَ مَعَاشًا (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢) وَجَعَلْنَا سِرَاجًا وَهَّاجًا (١٣) وَاَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (١٤) لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا (١٥) وَجَنَّاتٍ اَلْفَافًا (١٦) اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا (١٧) يَوْمَ يُفْعُ فِي الصُّورِ (١٨) فَتَاَوْنَ اَفْوَاجًا (١٩) وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا (٢٠) وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (٢١)

(1) What are they asking (one another) about? (2) About the great news, (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know! (6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (male and female) (9) And have made as your sleep a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith corn and vegetations, (16) And gardens of thick growth. (17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups). (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage.

(4) "The Great News"

Translation Word-for-Word

about what	عَمَّ
they are asking one another	يَسْأَلُونَ
about	عَنِ
the news	النَّبَاِ
great	الْعَظِيْمِ
which	الَّذِي
they	هُمْ
in it (about)	فِيهِ
disagree	مُخْتَلِفُونَ
nay	كَلَّا
they will (come to) know	سَيَعْلَمُونَ
again	ثُمَّ
nay	كَلَّا
they will (come to) know	سَيَعْلَمُونَ
have not	أَلَمْ
We made	تَجْعَلِ
(the) earth	الْأَرْضَ
as a bed (vast expanse)	مِهْدًا

and the mountains	وَالْجِبَالِ
(as) peg	أَوْدَادًا
created you and We have	وَخَلَقْنَاكُمْ
in pairs	أَزْوَاجًا
and We have made	وَجَعَلْنَا
your sleep	نَوْمَكُمْ
for rest	سُبَاتًا
and We have made	وَجَعَلْنَا
the night	أَتِيلَ
as a covering	لِيَاسًا
and We have made	وَجَعَلْنَا
the day	النَّهَارَ
livelihood for	مَعَاشًا
and We have built	وَبَنَيْنَا
above you	فَوْقَكُمْ
seven (heavens)	سَبْعًا
strong	شِدَادًا
and We have made	وَجَعَلْنَا

lamp	سِرَاجًا	is	كَانَ
shining	وَهَاجًا	a fixed time	مِيقَاتًا
and We have sent down	وَأَنزَلْنَا	the Day when	يَوْمَ
from	مِنْ	will be blown	يُفْعَفُ
the rainy clouds	الْمُعْصِرَاتِ	(in)	فِ
water	مَاءَ	the Trumpet	الصُّورِ
abundant	نَجَّاجًا	you shall come forth	فَتَأْتُونَ
that We may produce	لِنُخْرِجَ	in crowds, groups	أَفْوَاجًا
therewith	بِهِ	and shall be opened	وَفُتِحَتْ
corn	حَبًّا	the sky, heaven	السَّمَاءِ
and vegetation	وَنَبَاتًا	it will become	فَكَانَتْ
and gardens	وَجَنَّاتٍ	(as) doors, gates	أَبْوَابًا
of thick growth	الْفَاقَا	and shall be moved away	وَسُيِّرَتْ
verily	إِنَّ	the mountains	الْجِبَالِ
the Day	يَوْمَ	they will become	فَكَانَتْ
of Decision	الْفَصْلِ	as a mirage	سَرَابًا

Selected Vocabulary

"about what are they asking one another"	عَمَّ يَسْأَلُونَ
"the great news" - this refers to the Resurrection (<i>Al-Qiyāmah</i>); the word <i>naba'</i> means an important news	النَّبَأِ الْعَظِيمِ
"those who differ" meaning: some of them are believers and some are disbelievers	مُخْتَلِفُونَ
<i>mihād</i> : a leveled or flattened bed	مِهْدًا
"pegs", pl. of <i>watd</i> (وَتْد) they are the pegs used to tie the ropes of a tent; here, it is being used in reference to the mountains which keep the earth stable	أَوْتَادًا
time of inactivity or rest for the bodies	سُبَاتًا
covering or a garment	لِبَاسًا
"shining lamp" or "burning lamp"; this is the sun which gives both light and heat	سِرَاجًا وَهَّاجًا
"rainy clouds"	الْمُعْصِرَاتِ
gushing out, abundant	تَجَاجًا
dense, thick	أَلْفَافًا
<i>Al-Fasl</i> , the Judgment between all mankind and all creation	الْفَصْلِ
fixed time, appointed time	مِيقَاتًا
"the heaven shall be opened," meaning: it shall split open	وَفُتِحَتِ السَّمَاءُ
"And the mountains shall be moved away from their places and they will be as if they were a mirage," meaning: the mountains shall be blown up and go away until there is no trace left of them	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

Overview of the Sūrah

Sūrah An-Naba' is a Makkī Sūrah.⁽⁵⁾ It is composed of 40 Verses, and it is the 78th Sūrah according to the order of the *Mushaf*. The 30th *Juz'* of the Qur'ān begins with this Sūrah, and for that reason, it has been called *Juz' 'Ammā* or *Juz' An-Naba'*. The most common theme in the Sūrahs of this *Juz'* is the Resurrection (*Al-Qiyāmah*); that is also the theme of this Sūrah.

Relationship to the Previous Sūrah and the Reason of Revelation⁽⁶⁾

The previous Sūrah, *Sūrah Al-Mursalāt*, came to a close with a discussion of those who reject The Day of Judgement. It ended with a question: "Then in what statement after this will they believe?" This Sūrah opens with the very same subject that *Sūrah Al-Mursalāt* closed with: "What are they asking (one another) about? About the great news." The disbelievers had begun to question one another about it. The purpose of their asking was only to make fun and to show their rejection of the teaching brought by Allāh's Messenger ﷺ.

Tafsīr⁽⁷⁾

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾
نُؤْكَلَّا سَيَعْلَمُونَ ﴿٥﴾

(1) What are they asking (one another) about? (2) About the great news, (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know!

(5) All Sūrahs that were revealed to Prophet Muhammad ﷺ before the migration to Al-Madīnah are called Makkī, while all Sūrahs revealed after the migration to Al-Madīnah, are called Madanī. This is true even if the Sūrahs were revealed outside of Makkah or Al-Madīnah.

(6) *Sabab An-Nuzūl*

(7) *Tafsīr* means "commentary or explanation."

The *Sūrah* begins by mentioning the affair about which the disbelievers are asking one another and about which they are asking the believers as well. The Qur'ān explains that they are differing about the Day of Resurrection (*Yawm Al-Qiyāmah*), and so that is why they are asking about it: because they have doubt about it.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ (٦) وَالْجِبَالَ أَوْتَادًا ۖ (٧) وَخَلَقْنَاكُمْ أَزْوَاجًا ۖ (٨) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ (٩) وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۖ (١٠) وَجَعَلْنَا النَّهَارَ مَعَاشًا ۖ (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۖ (١٢) وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۖ (١٣) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۖ (١٤) لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۖ (١٥) وَجَنَّاتٍ أَلْفَافًا ۖ (١٦)

(6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (male and female) (9) And have made your sleep as a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith corn and vegetations, (16) And gardens of thick growth.

Then, the Qur'ān warns them that they shall see the Resurrection with their own eyes, even though they are rejecting it right now. Then, it repeats the warning: "Nay, again, they will come to know!"

At this point, the Qur'ān leaves the discussion about them and begins a journey through the natural world. It shows them Allāh's great bounty upon them in this life, and it proves that Allāh ﷻ has the Power to create them and to resurrect them on the Day of Resurrection. For this purpose, it lists nine blessings they have been given:

- (1) The Earth has been prepared and flattened for them, just like the bed which is prepared for sleeping.
- (2) The mountains have been set in the Earth to keep it stable, just as a tent is kept stable by tying its ropes to its pegs (*awtād*).
- (3) Allāh ﷻ has created them in pairs, male and female, so that they may multiply, and the human race may carry on.
- (4) Allāh ﷻ has made their sleep a time for rest and cessation of activity, so that they may renew their energy.
- (5) Allāh ﷻ has made the night a covering and a screen that covers them with its darkness, just as a garment (*libās*) covers the person who wears it.

- (6) He has made the daytime bright and luminous, so that they can seek their livelihood and do work in it.
- (7) He has raised seven strong heavens above them.
- (8) He has placed the sun in the heavens to illuminate the Earth.
- (9) He sends down abundant, pouring rain from the rain clouds, which are full of water, in order to give life to the Earth and all those upon it. With this rain, Allāh ﷻ produces all manner of grains, plants, and lush gardens.

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَأَتَوْنَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

(17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups). (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage.

Allāh ﷻ mentioned nine evidences that prove His Perfect Ability to resurrect the dead for judgment. In these Verses, He ﷻ now goes on to say: this Day, is the Day of Decision for all created beings. It is called the Day of Decision (*Yawm Al-Fasl*) because on this Day, Allāh ﷻ judges amongst His Creation with justice. Allāh (ﷻ) has given this Day a fixed and appointed time which is known to Him alone; it cannot be hurried or delayed. That day shall come to pass on the Day when the Trumpet (*As-Sūr*) is blown, causing everyone to rise from their graves. They will then come in groups and be gathered, so that they can be accounted for regarding their deeds, and then, either rewarded or punished. On that Day, the heaven shall split open and it will be as if there are doorways in it, and the mountains shall be blown up and uprooted from their places, until it will be as if they never existed.

Lessons and Reflections

These Verses teach us many lessons, some of which are as follow:

- (1) The disbelievers disagree about the subjection of Resurrection: some reject it outright while others are doubtful about it.
- (2) Everything in existence is a proof of Allāh's Ability to resurrect mankind and all other creatures.

التفسير المنهجي (جزء عم)

(باللغة الإنجليزية)

The Prophet ﷺ tells us, "The best of you is the one who learns the Qur'an and teaches it." [Al-Bukhari] In your hands, you now have an excellent tool for anyone who would love to just that. The structure and simplicity of *al-Tafsir al-Manhaji* make it suitable for students of all ages.

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